

The Occult Digest

Dedicated to the laws of higher Mind-Soul expansion

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MARIE HARLOWE, Editor

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EDITORIAL:

We no longer offer premiums for subscriptions because we aim to serve an advanced type of occult student who does not have to be urged and bribed to study occultism.

We do not pay for contributions, except in subscriptions. Our journal is not published for commercial profits. All--editor, printer, contributors, are *co-operating* in the spread of Truth, and in wider, more impersonal ways, we will be compensated. We find the more developed and better equipped writer already recognizing his duty to express the Truth he has freely and generously, and the beginner, who has read a few books on metaphysics, usually being most demanding.

When the Editor stood at the grave of Mrs. Effa Danelson, long Editor of *The Occult Digest*, a strong resolve was sent forth that she should have a LIVING memorial, and later the plan of sending free subscriptions to Public Libraries in the name of Mrs. Danelson was worked out. To date we have some sixty-odd Libraries receiving these subscriptions in principal cities, and have received \$14 in the Effa Danelson Memorial Fund. Whether or not the friends of Mrs. Danelson will so honor her by co-operating or not, as long as we can issue *The Occult Digest*, we will send these memorial subscriptions.

May 1 has come and gone, and we have not found a suitable location to move into, though we have had to relinquish the other place. Can you figure out what a state of flux we are in? Because we are, like the poetic bird, "on the wing", this issue is delayed; possibly the June issue may be also. But we have some wonderful material for the summer months, -as you know, we print 12 issues yearly.

WATCH the June issue for new announcement of lectures and lessons.

THE ULTIMATE RELIGION

Marie Harlowe

33' Max Muller said that there was no entirely new religion since the beginning of the world. By the same token, the ultimate religion may be an extension of the primitive, essential one. The truth is, no one in the present cycle knows exactly what the *ultimate* of anything will be, for only the Infinite can comprehend the Infinite. The present use of "ultimate" refers to that far distant part of our present cycle which is at present beyond the view and understanding of the general mass mind.

Of the present world religions, only Buddhism and Mohammedism are increasing, and this by amazing expansion. Christianity, never a power in the world at large, (always numerically small in world religions) and only partly in influence in the Western world, is fast dwindling in membership in the Western world, and has lost almost entirely its footing in the Orient and Africa.

A recent survey by a religious magazine sets the number of non-attendants and casual church-goers in this country at 64%. No attempt was made by them to distinguish between active and nominal Christians within the remaining 36%. (The writer, a Buddhist some 20 years, has been carried on the church rolls of the family Methodist Church as a member during that time!)

There are now nearly ten thousand churches throughout the land which either do not function at all, or rarely. In many sections less than one-quarter of churches are supported by living sources. Empty, unused churches can mean but one thing. Annual church reports unvaryingly show an increase in membership, but the triumphant crescendo fails to make proper allowance for depreciation. Membership reports deal with gains and lack of gains, but do not attempt to estimate losses. The report does not state that the gains are secured largely through births. Infants become automatically church members, although they must necessarily add to that large group of inactive and nominal members of which church records should be purged.

Members in name only bolster church membership statistics in a way that does not show the decay that is otherwise apparent.

As a matter of fact, all world religions except Mohammedism which is expanding widely all over the world, and Buddhism which is growing in certain sections, all other world religions are static or retrogressing.

The vital, living force of Islam, with its vast energy and action, was a necessity of its time, but its time seems to have extended to the present as attested by the unnumbered millions of its ardent believers. At its birth, the Koran transformed a great number of heterogeneous desert tribes of the Arabian peninsula into a cohered nation of heroes, and changed the political and religious set-up of Europe and Asia. Today, its largest increase is noted among the dark races of the world, who themselves are increasing at an astonishing rate. Particularly is the increase of Islam noted in Africa.

The basic cause of success with Africans is that Islam does not seek to westernize the blacks. It does indeed give them a consciousness of pride, of playing a high and honorable part in world affairs, just as Islam itself is doing. In conquering countries Islam has always made use of the machinery already in use. (The Catholic Church did this also in their conquests in Central and South America.)

Islam never disturbs the existing conditions of polygamy and slavery when found, and it always permits, - if only because of contemptuous tolerance, non-Moslems settled in Moslem territory to maintain their own laws and customs. The teachers of Islam take the least resistance in their contacts with the blacks, often mingling with and marrying native women. Their missionaries teach and serve humbly without price.

It cannot be denied that Islam renders a superior religion and social service to the dark races, and it is very likely that its social force is greater than its spiritual. It draws no caste distinctions between different races as Christianity does, and in Mohammedism a slave today may be a high minister tomorrow.

To the colder Western temperament the wild power of Islam seems fantastic and unbalanced, but the Eastern tem-

33' perament of the dark races of the world respond to it fully. In the coming struggle of the races, Islam as the greatest power today in the colored world, will be an all-important factor. This is being proved, not only in Africa, but in the Moslem centers of China, such as the one in Sining, Chinghai Province, ruled by General Ma Pu-feng, a city of 70,000, (the Moslem capital of China) in a province of 900,000 of which one-third are already ardent Moslems. And in the repulsion to Communistic forces, these Chinese Moslems give indication of a formidable future power against Communism, which latter will likely weaken or entirely destroy Christianity as a potent world force in the meantime.

Christianity's strong point and basis of growth has been its appeal and assurance to the weak and lowly, but increasingly as life becomes more and more complex and difficult, thus destroying the weaker types, it will have less influence. Christianity, differing from many of the older religions, touches but a fractional part of human nature--that of the emotions. "Do unto others" is a morality of the emotions, and suffices for those only whose capacities are undeveloped beyond the emotional realm. However, the basis of all spiritual work in this cycle is the mastering and overcoming of the emotional nature--in the future men will function on a polarity of mind and soul without emotion, and any religion built upon the emotions will be superfluous then.

Despite the difficulty of obtaining accurate statistics, it is generally recognized that a third of the human race are Buddhists, and while modern Buddhism does not parade its intentions, there is a great reawakening of enthusiasm for Buddhism now in the world, aided in great part by recent translations of European and American scholars.

Buddhism makes no dogmatic assertions which must be accepted on authority and faith; there is no ecclesiastical organization, no rites of ordination, and Buddha himself appointed no successor. Schopenhauer, an enemy of religion, conceded a pre-eminence of value to Buddhism. It has the most perfect moral code known, the like of which in purity has never been offered the world elsewhere.

There is a strange coincidence with ancient Buddhism

and modern psychology. No other religion has so many points in exact agreement with modern science, and on this strange affinity of Buddhism and modern science will be built the future greatness of Buddhism, of which it has been said, "its future is greater than its past". Buddhism emphasizes the psychological side to the disregard of doctrinal considerations.

The Right Mindfulness of Buddhism is based upon sound psychological principles. In seeking to free man of self-interest, prejudice, desire and all vagueness, it is psychoanalytical. Its morals deal more with the bad states of mind producing bad morals; its concern for theft, for instance, is less of the act and more of the inordinate desire, the covetousness, the mental state. In an understanding of psychoanalytic methods, Buddha declared that man, little by little, rids himself of his impurities as a smith blows off the impurities of a metal.

The mind to Buddha is like a roof, - if it is not secured (If the mind is not controlled) the rain creeps in. He contended that righteousness can be practical only when the mind is freed of its passions, its egotism, and to escape from the consequences of evil, it is necessary to eradicate not only the deed, but the thought back of it. Buddha believed that spiritual consciousness only came personally and individually as man perceived for himself his inner nature. He taught the existence of Prajna, an organ of spiritual insight, a matter which is only now beginning to concern psychology.

Buddha taught that man can find God by the way of pure reason, that Truth alone is savior.

Since Buddhism is not a philosophical system, but is the most rational, intellectual religion in the world, combining its moral teaching with a rare liberality of thought which constantly appeals to reason, its striking intellectualism holds an increasingly greater attraction to the European and Western mind, particularly the teaching of Southern Buddhism, essentially practical rather than metaphysical. Buddhism being essentially intellectual in tendency, its tenets successfully are passing all tests of scientific facts, though its full illumination liberates man from mere materialistic theories.

33' Without the testimony of the intellect there could be no recognition of religious experience--nothing is recognized as true or false until the intellect has passed upon it. Therefore, to deny the intellectual contents of life is to reduce religion to a pure subjectivity which it is not. With Buddha goodness was a function of the intellect. Buddhism as a religion is based solely upon the intellect, upon the knowledge of the nature of things, upon provable truth, with no element in it of supernatural revelation. Buddhism is thus unique among religions in the combination of its high degree of spirituality and its profound consideration of natural facts. Buddha taught that "he who has thus attained (enlightenment) has nothing to do with theories". Advanced modern psychology declares that the objective mind arises from the mind itself, and Buddha long ago said, "all conceptions of phenomena are nothing but activities of the mind".

There is a great deal of social reform in Buddhism. Its doctrine is of vast social consequence; its definite reform has been as great as the people in various times could stand. In its popular features its avowed sympathy with social freedom, its equality, fraternity, abolition of caste distinction, makes it an advocate of a republican equality and brotherhood, though it has never been associated with any historic political movements. "There is no caste in blood and tears". Buddhism discourages the accumulation of wealth, though it recognizes that riches and possessions can be used as a blessing. "He who has cows, has care of cows".

Ahimsa-harmlessness, is the fundamental of Buddhism. Yudhishthira, one of the later Buddhas, would not enter heaven when he could not take his dog in with him. All animals are venerated in Buddhism in a unity of life. Buddhism has never blessed the sword. It has never warred on other existing faiths in keeping with its basic principles of peace and non-resistance; it is the only world religion which has never sought its own propagation by force or persecution, even in times when it was in great power. In fact, the history of Buddhism has been free from bloodshed; its members are not even allowed to see an army in battle array.

Buddhism perceived that the "other world" was not the ultimate terminous of life and therefore set little store by occult experiences. Buddhism declares against divination, palmistry, astrology, spiritualist trance and the like as materialistic interest in this unimportant "other world". The persistence of the individual was taken for granted--Buddha once answered a question concerning what had happened to some disciples who had died by saying that some were fully emancipated, some had returned to the world, and so on. Buddha did not teach a transmigration from one body to the other, but he did not deny the existence on all planes of a conscious entity. He said that kinships in this world were like a flock of birds settled for the night in a tree, only to depart their various ways at dawn. Nirvana, the heaven of Buddhism, is not a place, but a condition of mind, or consciousness.

Although there are striking agreements between Buddhism and Christianity, through, no doubt, the latter copying and diluting the former, only a superficial scholar would see a basic unity in them. Buddhism is much more objective and truthful than Christianity, and regards Christian methods as shallow. Origen, the great Christian writer, attempted to hide the temporary nature of Jesus' cures by a metaphysics which does not exist in Christianity. The god of Buddhism never rests, never stops after six days, and being all-powerful, does not require three days to raise up a destroyed life or world.

Jesus demonstrated by the passion of his anger in the temple that he had not attained to full dignity and calm; his walking on the water showed him to be of lesser development--a minor master, as it is known occultly that the lesser students walk on the water in a partial control of the elements, whereas the One Perfectly Enlightened levitates through the air, as did the Buddha. Buddhism sees the splendor, not alone in the lilies, but in the mud and mire in which they grow as well.

Buddhism is perfect monism, seeing not a trinitarian three-part god, but One. Therefore, whereas Christianity emphasizes separateness of flesh and spirit, "an old man" and "a new man", in Buddhism Life is One.

Buddha's peace descends to us as we ascend to his perfection!

The vulgar are always deceived about magic, and confuse adepts with enchanters. True magic, that is to say, the traditional science of the Magi, is the mortal enemy of enchantment; it prevents, or makes to cease, sham miracles, hostile to the light, that fascinate a small number of prejudiced witnesses. The apparent disorder in the laws of Nature is a lie; it is not then a miracle. The true miracle, the true prodigy always flaming in the eyes of all, is the ever constant harmony of effect and cause; these are the splendours of eternal order!

33' The table turners, and those who make the spirits speak with alphabetical charts, are, then, a good many centuries behind the times; they do not know that there exists an oracular instrument, whose words are always clear and always accurate, by means of which one can communicate with the seven genii of the planets, and make to speak at the will of the seventy-two wheels of Assiah, of Yetzirah, and of Briah. For universal analogies, such as Swedenborg has set it forth in the hieroglyphic key of the arcana.

The name of illuminati which one ordinarily gives to adepts, has then been generally very badly interpreted by giving to it a mystical sense, as if it signified men whose intelligence believes itself to be lighted by a miraculous day. "Illuminati" means simply, knowers and possessors of the light, either by the knowledge of the great magical agent, or by the rational and ontological notion of the absolute.

- from KEY TO THE MYSTERIES, *Eliphas Levi*

TO BHARTRIHARI
Grace Stillman Minck

Today I read a little line
From Sanskrit; once stray words of mine
Unknowingly traced out the thought
In duplication; echo-brought
Perhaps from some old memory...
Or how explain how there could be
Such parallel of thought and line,
Bhartrihari: your words and mine.

ENERGIZED ENTHUSIASM

A Note on Theurgy from *The Equinox*

Aleister Crowley

The Divine consciousness which is reflected and refracted in the works of Genius feeds upon a certain secretion, as I believe. This secretion is analogous to semen but not identical with it. There are but few men and fewer women, those women being invariably androgyne, who possess it at any time in any quantity.

So closely is this secretion connected with the sexual economy that it appears to me at times as if it might be a by-product of that process which generates semen. That some form of this doctrine has been generally accepted is shown in the prohibitions of all religions. Sanctity has been assumed to depend on chastity, and chastity has nearly always been interpreted as abstinence. But I doubt whether the relation is so simple as this would imply:

.....

I shall therefore base my remarks not so much on the observations which I have myself made, and the experiments tried, as on the accepted classical methods of producing that energized enthusiasm which is the lever that moves God.

The Greeks say that there are three methods of discharging the genial secretion of which I have spoken. They thought perhaps that their methods tended to secrete it, but this I do not believe altogether, or without a qualm. For the manifestation of force implies force, and this force must have come from somewhere. Easier I find it to say "sub-consciousness" and "secretion" than to postulate an external reservoir, to extend my connotation of "man" than to invent "God".

However, parsimony apart, I find it in my experience that it is useless to flog a tired horse. There are times when I am absolutely bereft of even one drop of this elixir. Nothing will restore it, neither rest in bed nor drugs nor exercise. On the other hand, sometimes when after a severe spell of work I have been dropping with

physical fatigue, sometimes sprawling on the floor, too tired to move hand or foot, the occurrence of an idea has actually got rid of the aforesaid physical fatigue, although it involved a great additional labour.

Exactly parallel (nowhere meeting) is the case of mania. A madman may struggle against six trained athletes for hours, and show no sign of fatigue. Then he will suddenly collapse, but at a second's notice from the irritable idea will resume the struggle as fresh as ever. Until we discovered "unconscious muscular action" and its effects, it was rational to suppose such a man "possessed of a devil"; and the difference between madman and the genius is not in the quantity but in the quality of their work. Genius is organized, madness chaotic. Often the organization of genius is on original lines, and ill-balanced and ignorant medicine-men mistake it for disorder. Time has shown that Whistler and Gauguin "kept rules" as well as the masters whom they were supposed to be upsetting.

The Greeks say there are three methods of discharging the Leyden Jar of Genius. These three methods they assign to three Gods. These three Gods are Dionysus, Apollo, Aphrodite. In English: wine, women and song.

Now it would be a great mistake to imagine that the Greeks were recommending a visit to a brothel. As well condemn the High Mass at St. Peter's on the strength of having witnessed a Protestant revival meeting. Disorder is always a parody of order, because there is no archetypal disorder that it might resemble.

Some writers suppose that in the ancient rites of Eleusis the High Priest publicly copulated with the High Priestess. There are some people so simple as to think that, when they have proved the religious instinct to be a mere efflorescence of the sex-instinct, they have destroyed religion.

.....

With these preliminaries in order to guard against forseen criticisms of those Protestants who, God having made them a little lower than the Angels, have made themselves a great deal lower than the beasts by their consistently bestial interpretation of all things human and divine, we may consider first the triune nature of these

ancient methods of energizing enthusiasm.

.....

Now I am certainly of opinion that genius can be acquired, or, in the alternative, that it is an almost universal possession. Its rarity may be attributed to the crushing influence of a corrupted society. It is rare to meet a youth without high ideals, general thoughts, a sense of holiness, of his own importance, which being interpreted, is, of his own identity with God. Three years in the world and he is a bank clerk or even a government official. Only those who intuitively understand from early boyhood that they must stand out, and who have the incredible courage and endurance to do so in the face of all that tyranny, callousness, and the scorn of inferiors can do; only these arrive at manhood uncontaminated.

The obvious practical step is to restore the rites of Bacchus, Aphrodite and Apollo to their proper place. They should not be open to every one, and manhood should be the reward of ordeal and initiation.

The physical tests should be severe... The same remark applies to intellectual tests. But such tests should be as wide as possible. I was an absolute duffer at school in all forms of athletics and games, because I despised them. I held, and still hold, numerous mountaineering world's records. Similarly, examinations fail to test intelligence. Cecil Rhodes refused to employ any man with a University degree. That such degrees lead to honour in England is a sign of England's decay, tho in England they are usually the stepping-stones to clerical idleness or pedagogic slavery.

.....

Imagine then, a ball in which the music is the choir celestial, the wine the wine of the Graal, or that of the Sabbath of the Adepts, and one's partner the Infinite and Eternal One, the true and Living God Most High!

* * *

I do not expect you to agree with me, but if I make you THINK I have done you a service.

- Elbert Hubbard

HEGEL'S INFLUENCE ON KARL MARX AND MARY BAKER EDDY

A. A. Voyz

33' We are all aware of the fact that Karl Marx drew heavily on Hegel, Marx himself thus acknowledged the debt: "My own dialectical method is not only fundamentally different from the Hegelian dialectical method, but is its direct opposite. For Hegel, the thought process (which he actually transforms into an independent subject, giving to it the name of 'idea') is the demiurge (creator) of the real; and for him the real is only the outward manifestation of the idea. In my view, on the other hand, the ideal is nothing more than the material when it has been transposed and translated inside the human head.

"Nearly thirty years ago (1843) when Hegelianism was still fashionable, I criticized the mystifying aspect of the Hegelian dialectic. But at the very time when I was working at the first volume of *Das Kapital*, the peevish and arrogant mediocrities who nowadays have the ear of the educated public in Germany, were fond of treating Hegel much as in Lessing's day the world of Moses Mendelssohn used to treat Spinoza, namely, as a 'dead dog'. That was why I frankly proclaimed myself a disciple of that great thinker, and even in *Das Kapital*, toyed with the Hegelian terminology when discussing the theory of value. Altho in Hegel's hands dialectic underwent a mystification, this does not obviate the fact that he was the first to expound the general forms of its movement in a comprehensive and fully conscious way. In Hegel's writings, dialectic stands on its head. You must turn it right way up again if you want to discover the rational kernel that is hidden away within the wrappings of mystification". (*Author's Preface to 2nd German Edition of 'Capital'*)

Marx had a contemporary who also made a profound impression on her age. I refer to Mary Baker Eddy, founder of Christian Science. That this new Religion shook the world of Faith is obvious. It drew, and heavily, its supporters from the Protestant, Catholic and Jewish churches. For years it was an out-law group until by its augmented

power it established itself as a significant Church and won recognition.

All the above is common knowledge. But there is one fact that few people are aware of--Mary Baker Eddy also drew from Hegel. Not directly, and with acknowledgment, as did Marx, but indirectly and without acknowledgment, through a manuscript by Dr. Lieber entitled "The Metaphysical Religion of Hegel". From this writing Mrs. Eddy drew her basic frame work and substance of her doctrines.

Mrs. Eddy, however, did not develop the ideas of Hegel--she, no more than Marx, can be said to be a direct follower of the great German, Hegel. But directness aside, it is apparent that without Hegel the essential doctrine of both Marx and Eddy would have been other than they are.

Here is a significant set of facts. Two views of life, absolutely contradictory, based on the works of one man: neither view being his view,--one a reversal, the other a distortion of the original conception, with the distortion being nearer to the basic work.

*'Some call it inspiration,
And others call it ----'*

Editorial note: The Rev. Walter Haushalter, Baltimore, Md., has newly discovered a manuscript by Dr. Francis Lieber, Professor of History (died 1872) on which is written in her own hand-writing notes by Mrs. Eddy. The book by Rev. Haushalter, "Mrs. Eddy Purloins from Hegel", published by C. A. Watts, Ltd. 6 Johnson's Court, Fleet Street, London, E.C. 4, gives complete facts in this matter. Following are a few excerpts from the *Hegel mss.* and from *Science and Health*.

To conclude that Life, Love and Truth are attributes of a personal Deity implies there is something in Person superior to Principle. What, then, is the person of God? Hegel makes clear that He has no personality as we narrowly view personality for this would imply Intelligence in matter. The body of God is the Idea given of Him in the harmonious order of the universe and in man (male and fe-

male) formed by Him. p.81 *Hegel mss.*

To conclude Life, Love and Truth are attributes of a personal Deity, implies there is something in person superior to Principle. What is the person of God? He has no personality, for this would imply Intelligence in matter; the body of God is the idea given of Him in the harmonious universe, and the male and female formed by Him. *Science and Health*, p.44:5-7; 221:24; 222:2--First Edition.

Hegel's science brings to light Truth and its supremacy, universal harmony, God's entirety, and matter's nothingness. p.84, *Hegel mss.*

Science brings to light Truth, and its supremacy, universal harmony, God's entirety, and matter's nothingness. *Science and Health*, p.28:6.

Beauty is also eternal. The beauty of matter passes away fading at length into decay and ugliness. But beauty itself is a thing of Life exempt from age or decay and to be this it must be a thing of Spirit. p.83 *Hegel mss.*

Beauty is eternal; but the beauty of matter passes away, fading at length into decay and ugliness. But beauty is a thing of life, exempt from age or decay, and to be this, it must be a thing of spirit. *Science and Health*, p.212:7; 212:10.

MOUNTAINS IN THE SEA

Josephine Ingram

The lives that I have lived before,
The eager lives that beckon me,
They sink and rise to sight once more,
Like mountains marching through the sea
Continuing their endless chain
Past mortal seeing, girdle earth.
So I, beneath the sea called death
Stride forward to rebirth.

"THE PANGS OF DISPRIZED LOVE" *

Arthur Foster

* *Act III, Hamlet -- Shakespeare*

What can we possibly say or do that will arouse a sense of justice and appreciation in those who no longer love us? If we can answer that question correctly one of our greatest problems will be solved.

It is very easy to deal with a friend. It is frequently not hard to dispose of an antagonistic stranger or downright enemy. It is sometimes not difficult for us to perceive, and even openly confess, our own faults. But what can we do or say when love for us has ceased? What defence have we against bitterness, prejudice, indifference, and lack of justice and appreciation on the part of those whom we still love, but who no longer respect us?

Well, obviously, our first step toward a solution of this problem should be honest, critical examination of ourselves. Unfortunately, this is usually the last thing we are willing to do. It is very easy for us to behold the mote, so difficult for us to perceive the beam. Even if we make this careful analysis of ourselves we may still be at fault. It is always probable that we have many defects of which we are not conscious.

But sometimes, even after we have made a thorough study of ourselves, and, in our very earnestness, have perhaps blamed ourselves *too* much, and after we have become truly penitent, and after we have humbly apologized, and have got rid of all our vanity, and have made all possible amends, an apparently insurmountable ice barrier of prejudice, suspicion, aversion, vindictiveness, or indifference, still remains in the hearts and minds of those who formerly professed to love us. Then there is nothing left for us to do but suffer, wait, hope and pray, in silence, for the time to come when the friend or loved one will see the light, and will learn the great universal Law of Love, namely, that we grow in spiritual power and understanding in exact proportion to the extent to which we learn to

forgive and to the extent to which we are able to overcome our prejudice and aversion.

Experience has perhaps taught us that unless people have an implicit faith and a mutual understanding it is the height of folly for them to attempt to arrive at an explicit agreement.

The only thing that can melt ice is heat. The only thing that can dissolve hate is Love.

*'He drew a circle that shut me out,
Profligate, sinner, a thing to flout;
But Love and I had the wit to win.
We drew a circle that took him.'*

Talk is of little value where there is not mutual honesty, mutual intelligence and mutual love. Only action speaks when words fail. And silence then is golden.

Our job is to convince the other fellow, merely by loving him, that the greatest of sins are Hatred and Cruelty, and that Indifference is a form of Hatred and a pronounced aspect of Cruelty.

We do not solve our problem by ignoring people.

Our goal is Mastership and Cosmic Consciousness. How can we ever have an acute realization of the great fact of Human Brotherhood, and a knowledge of the Unity of All Life, as long as we persist in trying to leave anyone or anything out? How?

It is impossible to please all the people all of the time. No great man has ever succeeded in doing so. In addition to this, every one of us has a little insurrection going on within himself part of the time. If we are not incorrigibly smug we must surely perceive and admit that we are all at war with ourselves quite often. Therefore, why should we be so unreasonable as to expect others to always be pleased with us?

But let us not be too self-righteous in case we note that others do not have a realization of these truths. All understanding is relative. Let us try to be patient and forgiving and tolerant with those who perchance have less comprehension than ourselves. And let us try to do it without too much condescension and self-pity. And let us continue to guard against the danger of developing that detestable superciliousness and sanctimoniousness

of which we see so much. We ourselves have a long, long way to go.

And let us remember that all achievement is comparative. If we are not patient and forgiving and tolerant, *to the point of appreciation* with those who appear to be below us in character and understanding and ability, what justification do we have for expecting kindly, intelligent help from those who are above us in comprehension and power? Let us be consistent. We cannot reform others. Our difficult task and glorious privilege is to reform ourselves.

After all, we do not amount to very much until we have learned to work, and give, and serve, and love, without expectation of compensation, or commendation, or even recognition. May it not be that when we have at last reached the point where we are able to do these things we shall know that no loving, honest effort is ever wasted? May we not then realize that sooner or later all our efforts are sure to bear fruit? If so, we shall then be certain that the Law of Compensation and the Law of Love work universally and inexorably.

"BE NOBLE, AND THE NOBILITY IN OTHERS, SLEEPING,
BUT NOT DEAD, WILL RISE TO MEET YOUR OWN".

TO MY MOTHER
Queenie Davison Miller

A cloud of templed incense is your speech;
Your voice gives sanctuary and defies
The trumpet sound of all less finely wise
Who hold the standards which a world would teach.
In meekness and in quietude the reach
Of motherhood has spanned the lake where lies
Eternity beneath the widened eyes
Of children. Breasts of sweetness nourished each,
Revealing loveliness. And when a child
Has gone forth into life from your arm's clasp,
You still may touch him with your finger tips.
Though he may walk where winds are whispering wild
Or scarlet flame conceal an Egypt-asp,
His heart will hear the whisper of your lips.

STOP

Effa E. Danelson

Reprinted from *The Occult Digest*, Aug. 1930

Stop and listen! Listen to the sound of your own inner voice speaking the language of your soul--speaking to you about yourself before you became a breathing, living being, functioning independent of the parent who fostered you in the cradle of her heart--stop and listen to the words of wisdom this master voice of you is speaking. Lay aside for a brief second all the teachings, all the opinions, all the say-so about Life hereafter, for or against its possibility, its location, its function, its mission, its relation or duty to a Divine Being. Forget whether you are to be good or bad, saved or unsaved, and ponder the creative force that fashioned you.

Stop and listen to the sound of your own inner voice and be not afraid in the present, or, of the hereafter. Set aside all theories that will not allow of the most severe criticism. A theory that cannot be brought into the light of reason is based on a false premise.

* * *

THE BUDDHIST VISION

Edmund K. Goldsborough

Upon the summit of the mount He viewed,
With vision bright, a pure, celestial world,
The flag of Truth was to the breeze unfurled,
Far in the realm of Mind's infinitude.
Matter was but a mist...a dream soon spent...
Which disappeared when Love's eternal rays,
Revealed the dawn of bright, Nirvanic days,
And Truth alone remains omnipotent.

From the Chapter Known as
THE CONJURATION OF GOD - GEMINI

From *The Equinox*, 1910

O thou incandescent Ocean of molten stars, surging above the arch of the firmament; I swear by the mane-pennoned lanced of light, to stir the lion of Thy darkness from its lair, and lash the sorceress of noontide into fury with serpents of fire.

O Thou unalterable measure of all things, in whose lap lie the destinies of unborn worlds; I swear to Thee by the balance of Light and Darkness, to spread the blue vault as a looking-glass, and flash forth therefrom the intolerable lustre of Thy Countenance.

O thou flame-tipped arrow of devouring fire that quiverest as a tongue in the dark mouth of Night; I swear to Thee by the thurible of Thy Glory, to breathe the incense of mine understanding, and to cast the ashes of my wisdom into the Valley of thy breast.

O Thou Eternal river of chaotic law, in whose depths lie locked the secrets of Creation; I swear to Thee by the primal waters of the Deep, to suck up the firmament of Thy Chaos, and as a volcano to belch forth a Cosmos of coruscating suns.

O Thou silver axle of the Wheel of Being, thrust through the wings of Time by the still hand of Space; I swear to Thee by the twelve spokes of Thy Unity, to become unto Thee as the rim thereof, so that I may clothe me majestically in the robe that has no seam.

(Next month - *The Certitude of God - Cancer*)

* * *

PROGRESS

Carole Wilson

Out of the dust and the ashes,
The forms fallen into decay,
From the planting and reaping of yester-years,
Comes the food that gives Life today.

PERSONAL EXPERIENCE

Liboria Romano

All my life I have firmly believed in mental telepathy. It works in my case to a remarkable degree. My husband is out all day with a car, and there have been countless times, when for one reason or another, that I could not leave the house. During the day I might realize that I was short of some item of food. I would visualize my husband walking into a store to buy it, and I might say, "I wish I had told D. I need flour, etc." At night my husband would walk in with the item.

Lest some say that this is only because of the strong bond between husband and wife, I want to tell of a message exchanged recently through the mind of a friend and myself.

My sister's child had been ill for some time, and I decided to visit her. When my husband came in for lunch, I asked him if he had time to drive me to my sister's home. He agreed and we got into the car and were on our way.

As we drove along the highway, a thought came to me suddenly that I should go instead to visit a friend in a different section of the town. Even though at the time it seemed more urgent to visit my sister, and not the friend whom I had seen only a few days before, and who I was not scheduled to see until the following week, I quickly persuaded my husband to drive to Mrs. Lipp's.

When we reached my friend's home, she opened the door and greeted me as tho she had been waiting for me. She had sent a card, which I got in the afternoon mail after returning home, but she had also sent me a mental message. Her house was being torn down and she was upset and needed me to bolster up her courage in the ordeal of finding another home.

I found the card on returning home, but the fact remains that had it not been for telepathy I should have spent the day with my sister and found the card that evening when it would have been too late to help my friend.

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UNDER YOUR FEET, by Blanche Busey King

Dodd, Mead & Company, New York City

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This Story of the American Mound Builders is in no sense occult, but might be studied by occult students for an understanding of the peoples and forces which have existed in our country. This is a dramatic story of a re-creation of ancient buried cities and of the people who lived in them. Mr. and Mrs. Fain White King have spent 7 years excavating in the mounds at Wickliffe, Ky.

THE SHADOW OF ATLANTIS, by Col. A. Braghine

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Academical Science has not, until recently, paid any attention to the legends of Atlantis; in this book we have the foremost comprehensive study of Atlantis available. It covers the legends, the historical connections in many lands, -discoveries and migrations. The writer contends, as do Occultists, that the seat of original civilization of the earth was in South America, not Egypt; he reveals the remarkable astronomical knowledge of the ancient Mayans, etc. Illustrated.

INDIAN UNDERWORLD, by M. Paul Dare

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